PASTORAL LIFE

A PUBLICATION FOR PRIESTS

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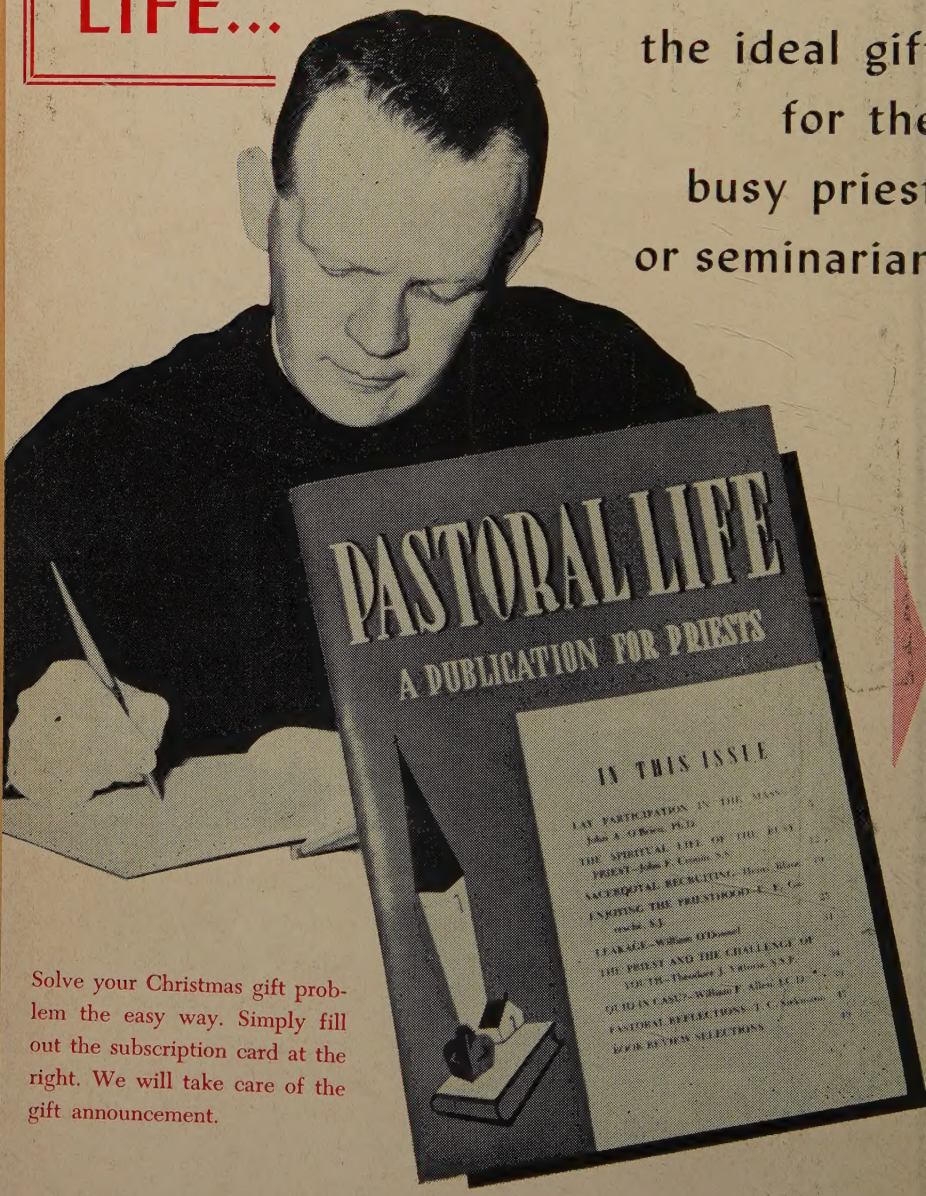

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PASTORAL LIFE

VOL. VIII, No. 6 NOVEMBER-DECEMBER, 1960

Lay Apostles Win Thousands

JOHN A. O'BRIEN

The distinctive mark of the true Catholic is his zeal in spreading the faith of Jesus Christ. He is missionary-minded and convert-minded. He realizes that the precious gift of the Catholic faith is not to be hoarded as yellow gold after the fashion of a miser, but is to be shared. By a strange and beautiful spiritual paradox, the more generously it is shared, the richer, stronger and deeper the faith becomes.

"Catholicity," pointed out Pius XII in the Encyclical *Fidei Donum*, "is an essential note of the true Church. This is so to such an extent that a Christian is not truly faithful and devoted to the Church if he is not equally attached and devoted to her universality. desiring that she take root and flourish in all parts of the earth." In other words, the individual who is lacking the missionary spirit is not worthy of the name of Catholic, since to be a Catholic means to be a missionary.

If these words apply to the layman, as they do, with what increased force do they not apply to the priest of Jesus Christ and the shepherd of souls? The true pastor is concerned not only with the faithful of his flock but also with the strayed sheep and the "other sheep" outside the fold. This means he is constantly seeking to reclaim the lapsed and to win those who are in the darkness of error.

Such zeal and solicitude must not, however, be confined to souls within his parish but to those in the mission fields as well. Our eager concern must extend to our missionaries laboring under

many difficulties to bring to the pagans the saving truths of the Gospel. Few in number and lacking material resources, our missionaries are setting for us an inspiring example of pastoral zeal.

Wrestling with strange tongues and customs, they consider no obstacle too formidable and no burden too heavy to deter them from penetrating into the hazardous jungles and the miasmic swamps to bring the good tidings to pagan peoples. They stand desperately in need of our help: our prayers, sacrifices and material support. Like soldiers in the front lines, they must be supplied with ammunition by those in the rear.

OUR BROTHERS

They are entitled to this by virtue of their membership in the Mystical Body as well as by the ties of fraternal loyalty of priest to brother priest, fellow laborers in a common cause. Beautifully indeed did Pius XI in the Encyclical *Mystici Corporis* thus bring out this point: "If in our mortal organism, when one member suffers, all the others suffer with it, the sound members providing the sick members with the proper help, so likewise in the Church every member does not live for itself alone but helps the others. All help each other for their mutual consolation as well as for a better development of the whole body."

Our brother priests and religious in all the mission lands are turning increasingly to America to supply them with the sinews of

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war. This is particularly true of those laboring in the mission fields of Africa and Latin America: in both continents the need is clamorous and urgent. Let us focus our attention in this discussion upon the "Dark Continent" upon which the world's spotlight is now turned.

Nations are awakening from their long slumber and are rushing with breakneck speed into independence. Here the Church is confronted with new challenges and with unprecedented opportunities. Here the Church is winning the greatest number of converts. Within the last 50 years no fewer than 22 million have entered the Church. What other continent can match that record?

Of not less significance is the fact that the Church in Africa is rapidly becoming indigenous. It now has a native cardinal and more than 30 native bishops, 2,000 clergy and 5,000 sisters to reinforce the labors of the 28,000 foreign missionary priests, brothers and sisters. The religious complexion of Africa is now as follows: 24 million Catholics, 12 million Protestants, 8 million Orthodox and Dissidents, 90 million Moslems, and the remainder pagans. This means that Christians number 44 million out of a total population of 224 million, constituting about 20 per cent.

HINGE OF AFRICA

The most populous country in Africa is Nigeria. It is often called the "hinge of Africa" to indicate that as Nigera turns so will the continent turn. At the invitation of the hierarchy we conducted a survey of the country with a view of offering suggestions concerning methods of developing more educated lay leaders and of stimulating the convert apostolate. Since Nigeria achieved independence in October 1960, the need of trained Catholics to fill many of the positions vacated by the British is of the utmost urgency.

Conferring with all the bishops and visiting their seminaries, schools and the missionary work among the natives "in the bush", we secured a vivid close-up of the herculean efforts which they, their priests, religious and lay apostles are making to win this great nation for Christ. Nigeria is a crazy quilt of many tribes with more than 60 languages and even more dialects.

Fortunately for the Christian missioner four great tribes dominate their respective regions: the Ibos in the east, the Yorubas in

the west, the Hausas and the Fulanis in the north. The Faith has made the greatest progress among the Ibos, a strong virile people, who have helped to spread it to the west and north. The overwhelming majority of the bishops, priests and religious are from Ireland and are members of religious communities.

Working among the Ibos in the eastern province, where the bulk of the Catholics reside, are the Holy Ghost Fathers and the Kiltegan Fathers. Laboring among the Yorubas in the west is the Society of African Missions, while the members of this same society, the Mill Hill Fathers, the White Fathers, the Dominicans and Augustinians are ministering chiefly among the Hausas and the Fulanis in the north. This province is overwhelmingly Moslem, and here the missionaries labor under the greatest difficulties.

Out of an estimated total population of 35 million, the vast majority of which is not even Christian, Catholics number about 1,500,000. This represents a tremendous achievement for the missionaries who secured a beachhead only after the turn of the century. In the eastern province the priests are averaging about 100 converts annually as compared with American average of 2.7 converts.

THE SECRET

What is the secret of their amazing success? It is due chiefly to two factors. The first is the large number of schools which the missionaries have established in each mission. In some there are a dozen or more elementary schools, several secondary schools as well as a teacher-training college. In addition, there are residence halls for the students and faculty in the last two types of institutions, making the ordinary school compound resemble an extensive college campus. Thus the 33 mission parishes of the Owerri diocese have 623 schools – an average of 19 per mission!

This is the spectacle that staggers the visitor from America or Europe. This stupendous achievement, probably unparalleled in any other country, has been rendered possible through an unusually generous policy of the British colonial government. It pays the salaries of all teachers in properly qualified schools – virtually every Catholic school meets the government's requirements – and it contributes generously toward the cost of construction as well.

The second factor in the phenomenal success of the missionaries is the systematic use of the laity as catechists and teachers of the secular subjects as well. Indeed most of the Catholic schools are staffed exclusively by lay teachers. Of the 623 schools in the Owerri diocese there are sisters in only 10, and they total but 53.

Here is a striking demonstration of the fact that the laity can participate with the priests in the missionary apostolate and achieve magnificent results. During the year ending June 30, 1959, there was a total of 108,961 catechumens. How utterly impossible it would be for the 48 priests of that diocese, already heavily burdened with missionary work, to instruct such a multitude!

Indeed it required no fewer than 4,975 lay teachers — 3,806 men and 1,169 women — to do the job. Chiefly as a result of the work of the lay catechists, the priests of the Owerri diocese were able to receive 50,269 newly baptized persons into the fold! The secret then of the tremendous harvest of new Christians being gathered annually into the Church in Nigeria lies in the great number of her schools and in the systematic use of the laity as teachers and catechists.

What a lesson these missionaries teach us of the so-called non-mission countries in harnessing the zeal and energy of our laity to the extension of Christ's kingdom! Here is a mighty spiritual Niagara of incalculable power which we are failing to utilize but which the missioners are using to such superb advantage.

With them the lay apostolate is not merely a name; it is a living reality. How the pontiffs of Catholic Action and of the lay apostolate, Pope Pius XI and Pope Pius XII, must smile as they look down from heaven upon the manner in which these zealous, valiant and far-seeing missioners have put their teachings into action. God grant that we in America may soon be following their example. Then we shall add not merely 46,212 converts but millions to the fold of Christ each year.

CAN'T WE MATCH THIS?

Dallas, Texas — A 12,000-member Protestant church here recently approved a $1,195,000 annual budget, allocating more than half for missionary work. This one congregation, the First Baptist Church, supports five missions near Dallas and regularly tops all 32,000 Southern Baptist Convention church in total gifts to world missions.

The Eucharist

George Tavard, A.A.

The Eucharist today is the cornerstone of the House of God in more senses than one. On it the Church is, as it has always been, built. But today we realize more strongly than ever that true eucharistic piety is devoted, not only to a reception of the Body and Blood or to recognizing the static presence of Christ in the sacrament, but rather to welcoming His dynamic advent in the liturgical event itself. He comes toward the whole Church in answer to her thanksgiving. And Christians do not receive the Lord by themselves in acts of private devotion. It is the world-wide Catholic Church, present wherever the liturgical act takes place, that acclaims her Bridegroom in the sacramental sacrifice.

Faith remains constant, yet theology develops and the emphasis of piety shifts. The Church Fathers stressed the corporate aspects of worship, to accord with an organic, extremely realistic notion of Redemption: mankind was in full-scale exodus from the kingdom of the Devil. In the Middle Ages, the penitential aspects of the sacraments were stressed along with the concept of Redemption by atonement and merit, both emphatically penitential. The Fathers' *cultus* had focused on the Church's collective thanksgiving; the medieval piety centered on penance and more individualistic forms of expression. The Holy Eucharist became a sacrament to be "seen oftener than received." The "desire to see the host" helped to spread the practice of elevating both host and the chalice at consecration, and to popularize the nascent processions of the Blessed Sacrament. Seeing may be done in a crowd. Unlike singing or praying the Mass together, however, it is not a corporate activity.

Father George Tavard is a noted writer and lecturer in theology.

THE FRENCH SCHOOL

Between the Middle Ages and our own time, a revival that could have been important misfired. In the seventeenth century, especially in France, a return was attempted to an organic conception of prayer. The so-called "French school" of spirituality was primarily concerned with our participation in the "states" of Jesus, that is, in the mysteries whereby this human nature is joined to His divine nature. This meant primarily sharing in the human nature of Christ. And since the sacrament of the Eucharist is the normal way to such a union, it seemed once again on the way to centrality.

Yet this movement could not last. On the one hand, it was impeded from reaching the congregations by a continuing liturgical decadence. On the other, the sudden growth of Jansenism blighted all hopes of a lasting success.

Modern Eucharistic piety has derived from tardy attempts to reverse the Jansenist recoil from Holy Communion. Pius X pointed the way by championing a frequent reception of the sacrament. In my childhood in the 1920's, French Catholic schools promoted a children's organization called the "Eucharistic Crusade": it proposed to implement the directives of the Holy See and the bishops by reaching children directly – parents being presumably more reluctant to change their habitual ways. In English-speaking countries today, frequent communion strikes the observer; but in the average parish it still coincides with an apparent non-participation in the total liturgical action.

PRESENT PIETY

Frequent communion has no doubt been restored. Yet it has been grafted back, not into an organic piety based upon the corporate actions of the faithful, nor onto a lofty contemplation of the "states" of Jesus, but rather onto a late medieval, atomistic conception of prayer as something belonging to one's private life. The people pray in public, and nevertheless by themselves. Priests say Mass for the whole Church, but "private" Masses. By the end of the nineteenth century, these individualistic trends had increased a hundredfold fed as they were by the rise of rugged individualism in society and politics.

Since we have not been able completely to reverse the trend

of centuries, popular eucharistic piety now presents an odd picture. Having placed the Real Presence at the center, it has left the liturgical action, the Mass, at the periphery. Attempts to return to a community of prayer, especially in convents, have often put a concern for unified action where it does not belong, as, for instance, in a meditation exercise instead of in the Mass, where it does belong. At a higher spiritual level this strange compound presents us with a paradox. Devotion to the Heart of Jesus, for example, is not always coupled with liturgical awareness. Yet surely, the Heart of Jesus is more interested in our sacramental sharing in the Last Supper than in our more recently devised novenas.

There are thus two sorts of eucharistic piety today. The more widespread unites a frequent reception of Holy Communion with a more or less thorough unconcern for the corporate liturgical implications of the sacrament. The other is focused not so exclusively on reception of Holy Communion or on the Lord's presence "in the tabernacle," but on the *action* that takes place in the liturgy of the Mass. Placing first things first, it highlights the total liturgical drama, of which communion constitutes the last act; and it views other aspects of eucharistic piety, such as adoration of the Blessed Sacrament, in relation to this.

This second kind of piety alone fully agrees with the prayer of the Mass as the Church has preserved it. In order to recover this integral approach, one has only to let the liturgical texts speak for themselves.

Yet one cannot by-pass the question of their relative value. While he condemned neither, the late Pope himself noted the priority of the altar over the tabernacle, of the Mass over private adoration: "It is only during the celebration of holy Mass that Christ offers himself in sacrifice on the altar – not after, nor outside of, Mass." On this account the Church desires to keep "habitually separate the act of sacrifice and the worship of simple adoration, in order that the faithful should clearly understand their proper character." One should know that the Lord's presence in the tabernacle takes its meaning from the Mass itself: the Lord is in the tabernacle only as a "memorial of His sacrifice and passion." Accordingly, a spiritual attraction toward silent, solitary adoration of the Blessed Sacrament is not excluded by a liturgical piety, provided that it remains focused on the Mass.

It follows that there should be no question of doing away with customary devotions to the Real Presence as long as these fulfill actual needs. One cannot, as the Holy Father points out, "be satisfied with the sacrifice, and diminish the importance of the One who offers it." The point is not to discontinue, but to keep things in their right order. Devotions are not well ordered if they crowd out attention to the sacrifice, allowing the Real Presence to subsist only as a memorial. On the other hand, adoration of "the Lord in the tabernacle" may become a sharing in the permanent fruits of the liturgical event through union to Christ as the Minister and the Victim of His own offering.

The Holy Father spoke as a pastor concerned for all spiritual temperaments. From this point of view, the two pieties are to complement each other after necessary corrections of excessive individualism have been made. Yet even a purely pastoral concern will not avoid indefinitely the question of liturgical normality. tolerance of devotional eccentricities (in the original sense of this word: behavior which is far removed from the center) may be required for the time being. But a long-range program of liturgical education should aim at their final elimination and at the return of the laity as a whole to liturgical normality.

Interestingly, much of Protestant piety has evolved in an opposite direction. In the sixteenth century and later, Catholicism kept the liturgical action in its integrity, while the piety attending it continued down the slippery slope of individualism, toward unconcern for the liturgy as such. On the contrary, Protestant piety was largely a reaction to the individualization of worship. Worship was no longer to be a private meritorious work; piety was to be focused instead on corporate prayer. Not only the "Book of Common Prayer" in England, but also Luther's "German Mass" and the various Calvinistic orders of worship were conceived as the corporate prayer of entire congregations. The whole community was to take part in prayer and singing.

In the meantime, the liturgical texts of the very same reformers had truncated the Mass of some essential features. The liturgy was reduced to a consecration followed by communion. Preparatory prayers subsisted in the form of litanies; but the Canon itself was

pared down to a maimed skeleton of the majestic Trinitarian prayer of the traditional liturgies. In the Church, piety was far behind the liturgy; among the reformers, the liturgy was far behind piety. And with this divorce between the intention of Protestant devotion and its scant liturgical relics, organic piety could find little to grow on.

CHRISTIAN FELLOWSHIP

Today, at the tail end of a long process, most Protestant services no longer feature Holy Communion. Yet an intense experience of Christian fellowship quickens their hymn-singing and more or less extemporaneous prayer: the Catholic unanimity at worship has survived, though *in terra aliena*, in a strange country.

An over-simplification at this point may help see the problem. Protestants, in their liturgical movement, must return to, or restore, the eucharistic action which the Catholic Church has preserved. Catholics, in *their* liturgical movement, have to recover the organic piety which they have largely lost and which the best of Protestantism, on the whole, has maintained. Corporate liturgy and organic piety should again be paired.

This may sound to the careless reader like saying: Let's take half of Catholic and half of Protestant devotion. Were this the trend of the facts, a monstrosity would follow, neither Catholic nor Protestant. But both forms of piety spring from a common tradition: and all that is proposed is a return to that source.

Yet one point of this criticism is pertinent. Real liturgical piety has a Protestant-like ring to those who fail to perceive that our own millenium-old liturgical texts are precisely meant to evoke an experience of intense fellowship. Well-intentioned Protestants may also misread liturgical awakenings among Catholics as so many steps toward Protestantism. We actually stand, however, at the opposite pole: liturgical renovation re-integrates into Catholic piety some Catholic remnants which Protestantism has accidentally yet providentally preserved. Thus it may eventually assist Protestant piety to return to the integral Catholic liturgy which it has lost, and to the fulness of the Revelation which this liturgy implies.

Let's Upgrade Liturgical Art

Timothy Chenevey, S.S.P.

"For what does a road serve if it does not lead to a church?", wrote Paul Claudel.

Many a soul in the world might continue this thought by asking, "What is a bend in the road, if we don't find there a wayside crucifix or shrine where one might be reminded to make the Sign of the Cross to gain strength to continue his journey? What is a country crossroad or a village square if it is without a church or chapel?"

The American visitor to Europe or even Catholic Quebec is struck by the fact that the local people seem deeply enamored with comely churches and liturgical art. Here in our own country, where the faithful have been so generous in building many and costly churches, one might question how vital a role these serve in the parishioners' lives. It is not so much a question that people lack a sense of aesthetical appreciation, but rather that what often passes as church art is not worthy of such appreciation. In some cases the problem may be a combination of both these factors.

The church must be more than a meeting house for Sunday Mass. It should be a valuable and indispensable teacher in our lives The church which is liturgically complete and appropriate teaches religious life, catechises, activates the imagination of children, safeguards piety and faith, forms the spirit, builds character and develops spiritual sensitivity.

Many churches are poor teachers because they are poor in liturgical art. A church may score high when it comes to architecture, and low when it comes to liturgical art. Even a little country church may be delightful with its simple modified Gothic architecture. But if we took a tally of its liturgical features, where art should rate, we might find a report like this: a grotesque and dispro-

portionate *altar*, decorated garishly with poinsettias at Christmas and potted lilies at Easter; a *confessional* which cannot be distinguished from an under-the-stairs broom closet; no *pulpit* from which to preach the word of God; the *baptismal font* hidden in a shadowy corner; the Stations of the Cross of 14 blurs of faded colors; the *holy water fonts* artless and in need cleaning; the only thing that perhaps focuses a bit of attention is a stand of flickering candles burning before a nondescript statue.

Architects generally succeed in building churches functionally beautiful and correct, if not inexpensively. But glaring mistakes can be made in giving the artistic finishing touches which should com-

OVEREMPHASIS ON THE FUNCTIONAL SIDE

In building today much attention is given to functional items: plumbing, heating, light, sound-proofing, padded kneelers, etc. This same functional approach can easily dominate the whole scene; the outcome can often be a church which lacks none of the *essentials* for being called a church, but which has hardly been executed on an artistic level. Such a church will soon tire the eye because it lacks true beauty, and the daily parishioners will derive from it little spiritual joy and liturgical inspiration.

There is still a need for masterbuilders who have faith that the faithful of tomorrow will want to complete and elaborate on what the faithful of today have begun. We do have some such masterfully built churches in our country. The cathedral in Newark required 50 years of building. Famous Sacred Heart Church in Pittsburgh has been under construction for more than 30 years In such constructions the addition of a tower, a baptistry, rose-windows, or side altars renew year by year the joy that goes with building a church – building God's house.

plete the work and render the otherwise undefined structure completely at the service of the sacred liturgy.

Artists and sculptors complain that their work is not sought today for our modern churches. They are doing murals and bas-reliefs for restaurants, airports and commerce buildings, but little of their talent is being employed in churches. There are too many reproductions or studio stereotypes, and not enough originals.

The church is God's own house, and it must provide an atmos-

phere of goodness, truth and beauty. These are the things that a Christian artist searches for in his chosen medium. Not only the placing of a work of art in the church gives glory to God, but also the artist's very execution of the work does this. It is hard to reconcile the attitude that it is a worthy expenditure to hire professional help to paint a bingo sign, but a waste of money to have the candlesticks on the altar redecorated.

In the past the Church used the best work its craftsmen could produce, in the form proper and peculiar to place and era. In building or decorating any given church the money expended on the work of local craftsmen and artists of high caliber would be no larger than the usual sum turned over to the purveyors of mass-produced sentimentality. Furthermore, the rest of the building would be set off to better advantage.

I assisted recently at the consecration of a modern church in Rome which embodied very well this idea. The church is almost naively simple, but those things which have liturgical importance for the faithful are rich and beautiful. A huge Byzantine crucifix hangs above the main altar, a striking marble monolith. A simple icon adorns our Blessed Mother's altar. The Stations of the Cross and the confessional doors are artistically carved. The holy water fonts, which embody elements of Byzantine columns, recall a bit the Church's antique splendor.

"ARTISTIC" DISTRACTIONS

Some churches are full of distractions. One is impressed by their overall beauty, but is not taught by them. We have all seen churches of this type. We recall them later because of some inconsequential, like the unusual tile flooring, the decadent gargoyles, the lush carpeting in the sanctuary, or the unusual color scheme used in decorating.

"A man can be a very good Catholic in a factory," writes Eric Gill. "But the fact remains that the factory-made art of the Catholic Repository is a very bad thing for making Catholics. If it is hard for a rich man to pass through the eye of a needle, it is no less hard for many rich in culture to pass through the door of a modern church."

Even the man on the street will usually be appreciative if he

is given the occasion to be. I recall an old grandmother who used to boast decades afterward of her visit to St. Patrick's when she had gone to New York to visit her soldier son during World War I. In Italy, the country of the arts, everyone seems to be attuned to beauty. The Italian words for "beauty" or beautiful" are applied to far more objects than in English, and one hears these words countless times a day.

Recently I visited Cincinnati's old St. Peter's in Chains, which has undergone a lavish face-lifing. I encountered there an Italian immigrant who was bent on seeing the Cellini crucifix which is on the archbishop's processional cross. I helped him cut the red-tape of making his way to the inner recesses of the sacristy where the precious crucifix is kept It had all the importance of a small pilgrimage just for him to see that crucifix. Later, outside, I teasingly remarked to the fellow that this church was far more beautiful than many I had seen in Italy. His reaction was one which I expected — one of polite indignation. The Italians are proud of their churches and art.

Art carries a message. How poignantly the ancient oriental churches *taught* those who came there to worship. The imposing figure of Christ Pantocrator dominates, surrounded by ranks of Angels, Prophets, Patriarchs, Apostles and Martyrs; while the Virgin, in a prominent place of the edifice receives the praises of the saints and the prayers of the faithful to offer to the Divine Son. Since the church is above all a temple of sacrifice, the image of Christ *Pontifex* was often added to that of Christ Pantocrator. A cortege of celestial spirits surrounds the Divine Priest, bringing the instruments of the sacrifice of the cross and those of the altar. This constitutes the principle subject of Byzantine art under the name of *divine liturgy.*

THE ROLE OF CHRISTIAN ART

Christian art should be of service to the liturgy. Pheidias' image of the gods and Homer's and Hesiod's poems bear witness to the intimate relation between religion and art in paganism. Judaism likewise found art indispensable. At first the Christian Church held aloof from the use of music and painting and sculpture, which appeared to her to be inseparably joined with the worship of idols.

When paganism largely succumbed, Christianity played no small role in the development of true art.

The liturgy aims to present through *symbolical* expression the most sublime ideas of Christianity, namely the work of Redemption and the efficacy of the sacraments in producing grace. When art seeks to contribute, in union with Christ, to the glorification of God and the sanctification of man, it becomes *ecclesiastical* or *liturgical* art. We might appraise a church then by *how symbolically* it expresses the great ideas of Christianity.

Many items of real church art have been reduced to assembly line *church furnishings.* In Europe's old churches and cathedrals one sees beautiful pulpits, tabernacles, holy water fonts, baptismal fonts, Communion rails and choir stalls, each uniquely styled. These things today are drearily reproduced in often identical forms in churches across our country.

Advertising has also helped to dull our aesthetic appreciation. How much commercial hoopla there is for the sale of tawdry religious articles which are often highlighted by a note of the bizarre or sentimental. One American bishop a few years ago courageously spoke against those advertisers who play on the religious sentimentality of the people.

WHAT THE PRIEST CAN DO

What can the priest do to upgrade the important function of liturgical art? First, he needs to build in himself a true appreciation of the importance of good art in fostering the liturgical spirit. And secondly, he needs to insist upon this good art in all that is to be built, redecorated or modified in the way of church decoration.

Next, he needs to take every little occasion to sharpen the people's aethetic sense regarding the liturgy. Often the people cannot understand the need for giving money for liturgical expenditures, which to them seem like so much tomfoolery. We can little blame them for their attitude, if we only ask for their money and make no effort to educate them to understand the need for such expenditures. They must be made to understand the part that the liturgy should play in Christian living.

Preachers need to help by building their sermons around the

liturgy, and, at opportune times in sermons, by explaining liturgical symbolism and meaning – especially of those common objects in church. I recall one seminary rector who on sending home the boys for their summer vacation, told them to visit the baptismal font in their parish church – the place where they initially received God's sanctifying grace.

In some parishes the daily liturgical cycle might be stressed. "The priest who always says black Masses" is becoming a common figure, it would seem The only reason for so many requiem Masses is that many souls, out of habit or ignorance, think that to have a Mass applied for a deceased it must be a requiem Mass. Usually a word of explanation is enough for them, and they will be just as satisfied with a Mass of the day. How many favorite saints year after year take a back seat because their feasts are overpassed with requiem Masses. Each one in looking around his own church will see the ways to improve it liturgically, especially by way of liturgical art.

Honestly criticizing, we will find many Catholic churches that lack vital meaning for the church-goers who frequent them. The liturgical message that the church wishes to teach is befogged, or, worse, boils down to being saccharine hodge-podge. Often,too, the feminine, childish, sophisticated or ultra-modern overtones destroy a "common-denominator appeal" which liturgical art aims to achieve if it is to teach all who behold.

Pope Pius XII wrote: "Modern art should give free scope in the due and reverent service of the Church and the sacred rites, provided that they preserve a correct balance between styles tending neither to extreme realism nor to excessive symbolism, and that the needs of the Christian community are taken into consideration rather than the particular taste or talent of the individual artist" (MEDIATOR DEI, Nov. 20, 1947).

Church decoration today is all too often sterile and stereotyped and doesn't even possess the aesthetic attraction of a truly decadent form. The use of liturgical art in the church needs to be revitalized on a wide scale if art is to teach the people and lift up their hearts, if the church is to be a sign for the pause of spiritual refreshment, a place to be hunted out no matter how long the road or journey.

The Priest And His Studies

WINFRID HERBST, S.D.S.

"How do you do it, Padre? You seem to have all the answers. Take me, I'm rusty in theology and allied sciences. Too busy, you know. It's one thing after the other in a parish like this. Never get time to do more than look up a case once in a while."

So the Padre explained. He didn't have all the answers by any means – far from it. Even simple souls could ask more questions in a few minutes than he could answer in many hours, and that after considerable research. But he at least knew where to look for things, and he did keep abreast of the times in his priestly studies. He saw to it that he got the latest works, as they came out, on moral theology, dogmatic theology, canon law, Sacred Scripture, liturgy, and allied subjects. He not only got them, but he read them thoughtfully, making note of things that struck him as pertinent to his work, necessary for a priest to know.

And yes, the Padre said, he did subscribe to The American Ecclesiastical Review, The Homiletic and Pastoral Review, The Priest, Pastoral Life, The Pope Speaks, Theology Digest, Theological Studies, and a few others. And he went through them too, giving careful attention to articles that would aid him in a special way in his priestly work. Oh yes, he said, with disarming simplicity, he never failed to read the question-and-answer column in each of those magazines, carefully, critically – nothing better to keep a man up to date, with proverbially slow Rome sometimes moving pretty fast these days.

Before his ordination to the priesthood, the Padre recalled, his professors had harped not a little on the theme that the life of a priest is a lifetime of study, that a priest may never put the books aside and say that now he is through with his studies. Already

in the days when this country was truly a missionary country still, the Third Council of Baltimore, n. 76, had pointed out that need of study. And the Code of Canon Law (c. 129) stressed that after receiving the priesthood clerics must not desist from their studies, especially sacred studies; and in the sacred subjects they must follow that solid doctrine which has been handed down by the Fathers and is commonly received by the Church, avoiding profane novelties of expression and the science which is falsely so called.

The Padre resolved that, come what might, he would spend from one to two hours daily in earnest study, and that not only during the years when he would have to submit to the annual examination required for the junior clergy but also during all the days of his life thereafter. His schedule as to *when* each day had to be rather flexible, as can be easily understood, but the *what* of his self-imposed obligation included the following, which, however, was not to be exclusive: fifteen minutes a day of moral theology, fifteen minutes for dogmatic theology, fifteen minutes for canon law, fifteen minutes for Sacred Scripture, and fifteen minutes for liturgy.

CONSISTENT STUDY

Not much time for each, to be sure. But in the course of a year, how much matter can really be covered. It is surprising. The old masters in each branch reviewed, and the newer works that appear on the respective subjects, and magazine articles, and answers to questions, and pertinent encyclicals.

Just take moral theology, for instance. What a vast amount of material can be covered in the course of the years with from one to two hours of study a day! The Padre knew. He had done it. Noldin (four vols.), Cappello (five vols.), Davis (four vols.), McHugh-Callan (two vols.), Ter Haar, Ferreres; and then the various compendia, like Jone-Adelman, Connell, Pruemmer; and tracts and brochures and dissertations; and up to the latest Contemporary Moral Theology by Ford and Kelly and Notes on Moral Theology in Theological Studies, which show how alert and up to the minute one must be in this particular and practical field.

Or take Sacred Scripture. The Padre knew how much you can do with a bit a day. In the course of the years he had read the

Bible again and again in its various versions: Douay, Westminister, Spenser, Confraternity, Knox, Kleist-Lilly. He had poured over commentaries, from the dusty tomes of Cornelius a Lapide up to the 1960 Pamphlet Bible Series by the Paulist Fathers. He had found what a wealth of scriptural lore there is in the magnificent two-volume Catholic Biblical Encyclopedia by Steinmueller and Sullivan.

Indeed, there is no end to the priest's studies. Pope Pius XI, in his Encyclical on the Priesthood, after stating that the priest "even among the absorbing tasks of his charge and ever with a view to it, should continue his theological studies with unremitting zeal," continues: "Yet even more is required. The dignity of the office he holds and the maintenance of a becoming respect and esteem among the people, which helps so much in his pastoral work, demand more than purely ecclesiastical learning. The priest must be graced by no less knowledge and culture than is usual among well-bred and well-educated people of his day. This is to say that he must be healthily modern, as is the Church, which is at home in all times and all places, and adapts itself to all; which blesses and furthers all healthy initiative and has no fear of the progress of science, if only it be true science."

POST-PRIESTHOOD STUDIES

"Even more is required," said the Pontiff. But, naturally, studies of a sacred nature come first. As Pope Pius XII said in *Menti Nostrae,* his apostolic exhortation to the clergy of the entire world: "Moreover, priests must cultivate study, as Canon Law wisely prescribes: 'Clerics must not suspend their studies, especially those of a sacred nature, after having received the priesthood.' The Code, besides requiring that examinations be undergone 'every year for at least three years' where new priests are concerned, also prescribes that 'the clergy should hold meetings several times a year' to promote knowledge and piety."

All things considered, the Padre said apologetically, an hour or two a day, persevered in with determination, is not too much. For the first years of the priesthood, provided one begins as soon as the material has been made public and studies a portion of the assigned tracts every day, this time may profitably and obediently

be used in preparation for the canonical examinations. And in the years to come it will be needed for refresher studies and to keep abreast of the changes in law and liturgy and modern applications.

An hour or two for study? the Padre mused. Lots of priests spend lots more time than that each day — and regularly — on television, radio, newspapers, magazines, maybe paperbacks, he opined.

In his famous exhortation to the Catholic clergy of the world, issued Aug. 4, 1908, St. Pius X sounded a warning against dangerous periodicals when he exhorted to spiritual reading, which, by the way, should be additional to study strictly so called:

"There are many striking examples to show the salutary efficacy of pious books, but one that stands out beyond all others is that of Augustine, whose immense services to the Church date their origin from: 'Take and read, take and read . . . I took up (the Epistle of Paul) and read in silence . . . As though the light of certainty were infused into my heart, all the darkness of doubt disappeared.' But too often, alas! in our days the contrary happens, and ecclesiastics are gradually plunged into the darkness of doubt, and led to follow the crooked path of the age, chiefly because they far prefer to pious and divine books others of all kinds, and a host of periodicals that bring seductive error and pestilence in their train. Be in your guard, beloved sons; rely not on the fact that you have reached years of maturity, or even advanced age, and be not deluded by the treacherous hope that by reading these you will be in a better position to provide for the common welfare. Certain limits are to be observed, those prescribed by the laws of the Church and those which prudence and charity for one's self point out, for when a man once takes these poisons into his heart, very rarely does he escape the evil consequences."

CURE OF ARS

Pope John XXIII had something to say about the priests obligation to learn, in his admirable encyclical of August 1, 1959, in which he presented St. John Mary Baptist Vianney to all priests as their model:

"Throughout his life, he preached and taught Catechism. The Council of Trent pronounced this to be a parish priest's first and

greatest duty; and everyone knows what immense and constant labor John Vianney expended in order to be equal to carrying out this task. For he began his course of studies when he was already along in years, and he had great difficulty with it; and his first sermons to the people kept him up for whole nights on end. How much the ministers of the word of God can find here to imitate! For there are some who give up all effort at further study and then point too readily to his small fund of learning as an adequate excuse for themselves. They would be much better off if they would imitate the great perseverance of soul with which the Cure of Ars prepared himself to carry out this great ministry to the best of his abilities, which, as a matter of fact, were not quite as limited as is sometimes believed, for he had a clear mind and sound judgment.

"Men in Sacred Orders should gain an adequate knowledge of human affairs and a thorough knowledge of sacred doctrine that is in keeping with their respective positions and their abilities Would that all pastors of souls would exert as much effort as the Cure of Ars did to overcome difficulties and obstacles in learning, to strengthen memory through practice, and especially to draw knowledge from the Cross of Our Lord, which is the greatest of all books."

A CHECK UP

How about an examination of conscience on this matter of study? Here is one:

Am I conscious of the great obligation that I have of devoting myself to study, chiefly of the ecclesiastical sciences? Do I feel a liking for it? Do I consider as addressed to me those words of the Apostle to St. Timothy: "Attend unto reading"; and those of St. Jerome to Rusticus: "If you aspire to the priesthood you must study that you may be able to teach"? Have I perhaps reason to fear this dreadful sentence of the Holy Spirit: "Because thou hast rejected knowledge, I will reject thee that thou shalt not do the office of priesthood to me"?

Do I devote a considerable part of each day to study, in order to complement the knowledge that I have? Or am I under the pernicious delusion that I stored up enough knowledge in my

seminary days and that a little piety is an adequate substitute for learning? Am I prepared to answer all inquiries in the domain of science as well as of religion? Do I remember the words of Cardinal Gibbons: "No matter how busy the priest may be, he will find time for study, if he is in earnest"? Do I accordingly resolve to moderate my recreations and avoid gossip and useless visits?

What are the books I study or the papers and magazines I read at my leisure? What am I viewing on television and listening to on the radio? Are all those things becoming my profession, or are they frivolous and injurious to my mind?

Am I wont often to read the Holy Bible, appropriately called by St. Ambrose *Liber sacerdotalis*? How great is the respect and veneration in which I hold it? Do I read especially the Gospels and the Acts of the Apostles and the Epistles?

Am I assiduous in the study of moral and ascetic theology, which will enable me to give a prompt and practical decision to any moral questions and proper direction to those aspiring after spiritual perfection? Am I duly acquainted with the complex cases of conscience involved in the decalogue, as well as with the positive laws of the Church and the rules for spiritual direction as suggested by the saints and other experienced spiritual writers? Do I heed the words of St. Alphonsus: "No confessor should discontinue the study of moral theology"?

Do I often read my text books on dogmatic theology, Church history, canon law, which are the professional sciences of priests? Do I even consult some other special works which treat of those particular points that require some special study on account of their difficulty or frequent occurrence? Do I master Church liturgy and all its regulations regarding the several functions of the priesthood? Have I read the instructions and encyclicals on Church music and singing? Do I cultivate the natural sciences, arts, and literature, so far at least as to know something of everything?

What order do I follow in my studies? With what eagerness do I work? What aim have I in view? Is my intention always pure and holy? Do I seek in my studies the glory of God, the fulfillment of my duty, my own perfection, and the greater good I can do for souls?

The Counseling Priest

ANTHONY D. GULLEY, M.S.

Man's progress in the field of science has produced a very complex society in which he strives, in the face of heavy competition, to earn his daily bread. All the time-saving devices seem to have speeded up our way of living to such a pace that we need a pill to slow us down, a pill to speed us up, a pill to make us sleep, and a pill to keep our blood from becoming tired. Many of these "pill worshipers" have deluded themselves into thinking that any problem of life can be solved by a bright, colored capsule from the druggist. This inability to meet the demanding problems of each day without an artificial crutch, be it pills, alcohol or worse, has contributed greatly to an increase in the number of the mentally ill.

Since it is the fate of many priests to come into contact with many of these unfortunate individuals the recommendation made by the authors of the book, *Counseling The Catholic*, seems to be most apropos at the present time. "In the light of urgent counseling demands made upon today's priests, the authors feel that a basic course in guidance principles, pastoral counseling, practical psychology – call it what you will – should have a prominent place in seminary study along with the fundamental courses in theology, philosophy, canon law and scripture. We hope this book will encourage this curriculum change."* In directing the spiritual life of a soul it is necessary that the emotional life of that same person be mature, well-adjusted and mentally healthy. It becomes the task of the priest to bring about dispositions whereby the individual understands himself and is able to face his talents and his defects in a realistic way.

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* George Hagmaier & Robert Gleason, *Counseling The Catholic* (New York: Sheed & Ward, 1959), p. xi.

It is a long walk from the seminary classroom to the rectory parlor. Filled with the apostolic zeal of a Paul or a Peter the young priest is most anxious to help all who need him. For several years he has imbibed the wisdom of the Church and the great sages of the past. His defense of Divine Truth in the face of secular thinking is masterful. There is no doubt that his knowledge of the principles of moral theology allows him to be a competent judge in guiding the conscience of the penitent.

But there will be problems that will come to the young priest that will be more complex than an academic question. It will not necessarily be in the realm of morality nor will a solution to a doctrinal difficulty suffice. The problem may involve the emotional life of an individual. It may be a high school student who is not quite sure what he wants to do in life. It may be a young lady who has a problem of speaking socially or informally with men. Many times it is the same type of woman who deludes herself into thinking she wants to be a nun. Many times young couples have difficulties in marriage that they themselves can solve with the prudent advice of a counselor. The increase in the number of broken homes has multiplied the cases that come to the priest counselor. Many teen-agers go to the priest with the many and varied problems which accompany adolescence. All these problems are serious to those who have them, even though objectively their gravity differs considerably in degree.

It may be true that in many instances these problems have been dealt with very successfully in the past by many priests. God has blessed many with the natural qualities of the perfect counselor. But all are not singularly blessed. Therefore with the increase of many of these problems, especially those of emotional instability bordering on serious mental illness it seems important that every priest be more exactly competent in handling them.

It has been reported that "... mental illness is the most urgent health problem in the United States today. In numbers of persons disabled it outranks the infectious diseases now largely controlled by the 'miracle drugs' of the last twenty years." There are statistics to show that there are fully 700,000 patients in mental hospitals today but there are no figures on how many people are emotionally disturbed and are walking the streets every day.

To be able to recognize the symptoms of mental illness would

be invaluable to a priest who must face the varied individuals who knock at the rectory door. No one is suggesting that the priest become an arm-chair psychiatrist and attempt the treatment of any suspected mental disturbance. But it would be most advantageous to all concerned if he were able to convince a person, in whom he may detect an emotional disturbance, to seek professional help. A knowledge of the principles of mental hygiene and the techniques of counseling would equip a priest to handle certain situations more tactfully and even help him to avoid errors which may prove harmful to an individual's welfare.

By the very fact of his office the priest has certain advantages in the field of counseling. First of all, many people have confidence in one whom they know will never betray their trust. This is a most important factor if the counseling session is to meet with any degree of success. Fathers Hagmaier and Gleason point out other characteristics of a priest which enable him to be more effective than other professional counselors. "Unlike the psychiatrist or the psychologist, he need charge no fees; unlike a teacher or a dean of men, he need not concern himself with discipline nor directives; unlike an employer, he has no responsibility involving the client's vocational future; unlike the probation officer, he has no penal control over the counselee."* Therefore the priest has much to recommend him as a counselor by the very fact that he is a priest.

It is hoped that no one misconstrues what is said in this discussion of the priest as counselor. There is no attempt here to turn every rectory into a counseling center. The priest does not dives himself of his priesthood for one minute. He must always uphold the laws of God and of the Church. He is obliged to correct the erroneous conscience and never let material sin pass by unnoticed. But it is also the duty and obligation of the priest to help those who come seeking his aid. The point made is that this help can be given with more advantageous results if the priest has a thorough grasp of the principles of mental hygiene and pastoral counseling. Any prejudice which a priest might harbor against the science of psychiatry would also be removed by such knowledge. "Priests who understand the emotional disturbances of their parishioners who suffer form phobias, oppressions, or compulsions, know that

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* *Ibid.*, p. 46.

it is of no help for these unfortunates merely to be told to get on their knees and pray."*

The importance of the priest as a good counselor cannot be stressed too much. Anyone whose advice and help have been sought probably has often wished that they had a firm grasp of the basic fundamentals in the techniques of counseling. It is never too late to learn. Perhaps formal instruction is out of the question for most, but there are several good books on the subject today that would give valuable information to one who seeks it in earnest. Let us, at least, keep an open mind as to the worth of counseling. It is the hope of many priests who are familiar with courses in this field that some day every seminary curriculum will include such a course.

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* James H. Vandervelt & Robert P. Odenwald, *Psychology and Catholicism*, (New York: McGraw-Hill, 1952) p. 212.

PRIESTLY ALWAYS

In the first place a priest is not priestly on special occasions — any more than a saint is saintly on special occasions — but is priestly all the time. It is, indeed, the unspecial occasions that is reason to suspect the sincerity of his priestliness when he is on duty. And when is a priest not on duty? . . . In the waters of this world all are fighting for life, and we priests have taken an elaborate course in life-saving. The priest must be at everybody's call every day and every night. Accessibility, willingness to be used, readiness to risk misunderstanding, ingratitude, neglect, and the drawing of the completest blank among those whom one chiefly wished to impress and attract . . . these things are of the marrow of our vocation. Personal love for every soul: impersonal detachment from the response with which that love is met.

—Rev. H. Van Zeller, O.S.B.

To bring good news to the poor He has sent us.

—St. Luke 4:18

Invitations With Meaning

Tim Lewis

AS A PRINTER I have become accustomed to scrutinize with a thorough eye every printed scrap of paper that comes into my hands. I examine the choice of type face, the taste in page make-up, quality of printing, and colors, inks and paper stock. Only recently did it occur to me to critically scan the message (usually outside the domain of the printer) of a very common item – the simple wedding invitation.

Did you ever read it? Is it because the ordinary invitation is so cliché that journalists twinge at its lack of originality and freshness? But of greater importance, has not the lack of proper religious taste and sentiment made the ordinary invitation message cold and uninspiring?

Marriage is a sacrament, and as such is a sacred ceremony. Therefore, the whole tone of an invitation to a marriage for life in Jesus Christ should be sacred even to the very choice of words. Since it is an invitation to such a Godly event, it should at least mention His Name.

The usual invitation runs something like this; "*Mr. and Mrs. Joseph Smith request the honor of your presence at the marriage of their daughter Mary to John.....*" – you know the rest.

Actually the words are staid, cold and even jarring to religious sensibilities. If one has the good taste to send a tasteful invitation then the message should reflect good taste from every angle – including the religious one.

A recent Philippine magazine carried an article which gave an appropriate boost to just such an idea – "the Catholic invitation."

Couched in words which ring with meaning, it ran like this: "*With gratitude to God, Mr. and Mrs. Francisco D. Marcial, and Mr. and Mrs. James M. Claro have the honor and joy of announcing that their children Margarita and James Jr., will be united for life in Jesus*

Christ in the Holy Sacrament of Matrimony at Holy Rosary Church at seven o'clock Mass, Sunday the sixteenth of June, 1957. *The Nuptial Blessing will be imparted by the Reverend Juan de la Cruz. The Holy Sacrifice of the Mass will consecrate to God the offering of their hearts and home for life. It gives them particular pleasure to invite you to assist at the Sacred Ceremony, to receive Holy Communion with them at Holy Mass, and to join your own prayers with theirs that God will bless abundantly their years of married life."*

Granted this is a little longer than the usual invitation. And perhaps a printer may exclaim: "Yikes, this sounds more like an ordination invitation!" But never mind. You may be sure that most reactions will be good. As one sender of such an invitation remarked: "All week long my friends have been calling me on the phone or stopping me in the street to say that my daughter's marriage invitation was the most beautiful thing they had ever received."

AKIN TO MARRIAGE invitations are birth announcements, which should also read like something more than a statistics column from your daily newspaper. It's true the birth announcement hasn't become as personalized (or formalized) as the wedding invitation. But it might, if people didn't so easily content themselves with scrabbling at the five and dime counter for the first thing at hand.

Most of these printed, fill-in-the-blanks announcements rattle along like this: *"Willie Jr., made his debut in the world, with sparkling blue eyes, weighing* 8 *pounds, February* 29, 1960. *The proud parents are Mr. and Mrs. Willie Williams."*

Study this or similar messages which are dreamed up for mass production. They are short, frigid, and lacking again in appropriate religious sentiment. Knowing that a new soul has come into the world, it seems there should be something very special said. After all, one could compile statistics similar to those above for a new born calf, or new litter of puppies. But little Junior is actually made to the image and likeness of God and has an immortal soul. Here there is so much more to speak about, and as far as birth announcements go, it won't matter at all whether the newcomer is on the scrawny side, or if his eyes are not of forget-me-not blue.

A friend recently showed me a birth announcement which arived from Spain from a proud for-the-fifth-time father. The card

had a simple line illustration of four children gathered around the crib of the fifth and newest arrival (personal situation) and on the back was this highly Christian message:

"*Jose Francesca has seen the light of day, October* 2, 1958, *and was made a Son of God and member of the Church with the reception of Holy Baptism, October* 9, *administered by Father Carlos Fernandez at St. Joseph's Church. The Godparents, Emanuel Gonsalez and Maria Lucia Ares made the profession of faith for him. The parents, Mr. and Mrs. Jose Larrera, are happy to announce this joyous event. Pray that he be a good Christian.*"

Doesn't that put little Jose more in his true Christian light? And won't it give him a spiritual boost if from the start friends and relatives of the family are asked to pray for him.

These are two ideas for injecting a bit of Christian sentiment into wedding invitations and birth announcements. Already much has been done in the way of putting Christ back into Christmas, as well as giving a religious touch to Easter, birthday and anniversary cards. These are doing their part to de-victimize us of false secular culture trying hard to foist itself upon us. Why shouldn't America's religious background play its part in this modern society which has a tendency to make us lackadaisical, trite, and unimmaginative. In spite of the commercial hoopla that emphasizes standardization, ready-to-use and let-us-do-it-for-you invitations and announcements, we ought to remember fundamentals and "care enough" to be spiritual in our taste.

BLESSED UNWORTHINESS

When a priest, groaning in spirit at his own unworthiness and at the loftiness of his office, places his consecrated hands upon our heads; when, humiliated at finding himself the dispenser of the Blood of the Covenant; each time amazed as he pronounces the words that give life; when a sinner has absolved a sinner; we, who rise from our knees before him, feel we have done nothing abasing. . . . We . . . we have been there to receive the dignity of free men and sons of God.

—*A. Manzoni*

A Fifth Gospel ?

Victor Vaz

There has been much speculation of late concerning some ancient documents discovered on the banks of the Nile, in Egypt, two years before the sensational finding of the Dead Sea Scrolls. Wide publicity was given to these documents by several articles published in various newspapers in England and America. The documents in question are a manuscript entitled "The Gospel according to St. Thomas," being one of 13 books written in Coptic which is an ancient form of Egyptian.

If the startling and far-reaching claim of these documents as a new source of Christianity beside our New Testament are substantiated, Christians will want an answer to some very important questions. If, for instance, the "Gospel of Thomas" is found to contain an authentic tradition of hitherto unknown words of our Lord, what is their relation to the canonical Gospels? Does it confirm the general accuracy of the biblical writers or does it suggest that their account of Christ's teaching must be modified in the light of this new discovery?

From very careful researches carried on by both Catholic and non-Catholic scholars in the East and elsewhere in scholarly biblical institutes, it has become quite clear that no such situation, or anything approaching it, has arisen. We should remember, of course, that this is not the first time such "gospels" have been discovered and also that any sayings attributed to Jesus are to be found outside the pages of the canonical Gospels, some in the New Testament books and others even in non-Christian settings like the famous inscription of the Emperor Akbar on the gate of the mosque at Fatehpur-Sikri, in India. Some scholars go so far as to accept as many as ten such sayings as almost certainly authentic. With this opinion Catholic scholarship is not at all in agreement, not merely for the reason that every uncanonical saying is to be automatically rejected on a criterion chiefly of coherence and congruity. We have

to examine not only their similarities with what we already know of the sayings of Jesus but whether they have plainly recognizable affiliation to other kinds of religious belief and practice.

ANCIENT GNOSTIC HERESIES

In the second century there came into prominence various Gnostic heresies which attached supreme importance to an alleged secret knowledge of God, denied belief in the divine nature of our Lord and laid a one-sided emphasis on the spiritual part of human nature. Their name derives from a Greek word which means "knowledge," to which they attributed many of their inventions which were not, in their substance, nothing but versions of New Testament sayings modified in order to suit Gnostic doctrines.

Research has proved beyond reasonable doubt that the vast majority of the books discovered with the "Gospel of Thomas" are Gnostic works and even this "new gospel" which is nothing but a random collection of some 118 short statements strung together, bears striking similarities with the teachings of the Gnostics. The opening words of this "gospel" express the familiar Gnostic claim to possess a secret tradition of the words of Jesus, a tradition supposed to have been imparted by Him with esoteric explanations, to his disciples.

And so many of the sayings mentioned in this "gospel" are easily open to suspicion on the ground that in them our Lord is made to speak in a manner more reminiscent of the heavenly redeemer of the Gnostic teachings than of the Jesus of the Synoptic Gospels, or indeed of the tradition of St. John, the Evangelist.

However, the whole question is not simple as all that — so that we can shelve the case of this "gospel" as just another heretical work. There is a class of sayings in it which resemble some of those in the canonical Gospels, but are obviously enlarged and embellished versions of them and are clearly secondary, and still another set of sayings which have a better claim to our attention. Such are the shorter versions of the parables of the sower and the seed, the net cast into the sea, the mustard seed and many others. Some believe that these versions are independent of the canonical Gospels and that in some cases they represent a better tradition. It might equally be argued however that many of them are canonical parables adapted to a later time with a view to impress better.

Well, where originated these sayings sometimes so strikingly similar in content and style to what we already know from our Gospels? Catholic bible scholars remind us that the gospels were not written down straight from our Lord's lips. His words were handed down at first by word of mouth and only gradually collected and committed to writing, as we have them. The Church with divine authority has declared that the books of both the Old and New Testaments are inspired. They were, therefore, not composed by mere human industry. The Holy Spirit is their proper author because he moved the human authors to write. He caused them to understand rightly the things, and those only, which He ordered, and to write them faithfully, expressing them in apt words and with infallible truth.

St. John says that the whole world could not contain the books that would be necessary to write down all the teachings of Jesus. And so it is quite possible that in the early days of the Church there were probably sayings of our Lord being quoted and repeated, which sayings were not in the Gospels; and it is possible that some of these sayings found their way into the spurious "gospels," such as those of the Gnostics.

We are left with the strong probability that much of this "Gospel of Thomas" consists of sayings which are either Gnostic in origin or are biblical reminiscences that have been given a Gnostic colouring. There are also a number of garbled and embroidered versions of sayings which occur in a purer form in our canonical Gospels. There may possibly – but this is very doubtful, be a few which deserve to be seriously considered as possible additions in our scanty stock of genuine sayings of Jesus outside the Gospels. Whatever may be the verdict of Catholic research on this matter, the final decision rests with the Church – and this we already have clear as light: that all our Lord's sayings and deeds as well as a complete portrait of the Son of God – are contained in Matthew, Mark, Luke, and John.

In the meantime, while we recognize that the discovery of Nag Hammadi, on the banks of the Nile, is perhaps the most interesting of all the collection of *agrapha*, we shall do well to treat the sensational reports about "a new source Christianity" with much scepticism.

quid in casu?

Are all the rubrics contained in the Ritus servandus in celebration Missae which prefaces the Roman Missal preceptive if they pertain to rubrics to be performed within the Mass itself whether low or solemn?

As a general rule, all rubrics to be observed in the Mass itself are preceptive. Canons 818 and 819 are interpreted in that manner and together with the words of Pius V in the preface of the Missal constitute strong language. We say 'generally'. There is a probable opinion, solidly founded, that some are merely directive and these are to be ascertained from a consideration of the importance, the place, etc., of the words and the ceremonies involved. Cf. Cappello: *De Sacramentis* vol. I, p. 672. The difference between the two is slight: the directives mean that for a reasonable motive they may go unobserved; without such an intention, there would be a venial sin; the preceptive must not be omitted and if so, the nature of the sin will depend on what is omitted, its importance to the Mass, the reverence due to the Blessed Sacrament, etc.

Moralists do not care to enter the realm of the Liturgy. The spirit of this domain is ruled by this cardinal principle: The sacred rites such as the Mass, the administration of the Sacraments are the precious heritage of the Catholic Church; it is responsible to Almighty God for their proper use; it is not for any individual or group to decide anything in this matter of *public worship*, and hardly is there any reason to justify a derogation from this rule. There is no room for an argument or for an opinion parting from that principle. It is, in this spirit, that we should all observe the rubrics.

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In a discussion at our Newman Club last month, the question

of suicide and its malice was dwelt upon, I heard suicide and the death of martyrs for the Faith compared; also the case of the three Chaplains in the Navy who offered their life belts to others and then sank into the sea. I did not quite agree with the conclusions. What is so terrible, moraly speaking, about suicide and how do we justify the examples of non culpable suicide just cited?

We once read that one of the deepest temptations of man is to try to sound the full extent of his freedom. Man likes to feel independent and to be master of all. He is prone to despise anything that happens to him outside of his own desires. A true suicide is one that seeks absolute inner liberty from the restraint of things not to his liking. A suicide is as it were bored with the drama of life; and, with the smile of disillusionment walks out of the theatre of life. Man's divinity is displayed thus: master of himself; God to himself. It is therefore exact, we think, to describe suicide as "the act by which a human being deliberately creates what he considers to be an effective and adequate cause of his own death."

The martyr had no such intention; he sometimes feared and hated death; he did not seek it; he had no pretense of inner liberty from life; his was an act of love toward God, placing the will of God with absolute sincerity before his own to live. The same must be said of the heroic chaplains: they wanted to live, perhaps as much, and even more, than did their fellow men; but they were ready to lay down their lives and that desire for life that others might live and enjoy the blessings of life from God; and they did this out of love of God and of neighbor. Such an act has none of the marks of suicide.

We must remember the same when we judge a person who has inflicted death upon himself. Did it contain that deliberateness of purpose to display man's divinity,man's rejection of the restraint of God upon him in ordering his everyday life? How few are there who would merit this condemnation!

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Must a priest declare for income tax purposes Mass stipends, stole fees, issuance of baptismal records fees etc? Practice seems to vary. Some say that anything earnest by way of his office is earned income for priests. Has the legislator the right to lay down rules for 'res sacrae'?

This question is a moot one. In the query, there are some words which are of prime importance and on them hinges much of the decision. The words are 'earned by reason of his office.' Income is thought to be what a man has a legal right to and which is enforceable at law. In our case the people have a right to demand service of the priest, and he in turn, has a right to demand something of them. His services are considered purchaseable. Therefore, there is no difficulty when this notion is applied to funerals, marriages, baptisms on the part of the pastor. The people have a claim on his services and he on them. As for the pastor's salary, since he is considered to have an ecclesiastical benefice, he could force his claim to compensation in virtue of a legal title. It seems, therefore, his salary is earned by virtue of his office. The Low Mass stipends are open to serious dispute since the notion of earned income is not wholly applicable to them; and they are not given in return for something purchaseable. The donor of the stipend has no claim on the priest's services. They are given gratuitously; an offering is made on the occasion of their request toward the support of the priest and not for what is asked, i.e., the Mass. In Law, a point could be argued. They do not quite fit the notion of income as proper to income tax. Most priests feel that they are exempt on this score. To the author, experts and officials have hinted that the Income Tax Department is ordinarily satisfied if a token amount is declared – namely, one third of the stipends, since it is a doubtful grounds of income taxable.

The inquirer asks if the State has the right to legislate on 'res sacrae'. Material income may be a mixed 'res' but it does not fulfill the conditions for res sacrae. However, in his mind he may have thought of this: Church Law rules supreme within its own orbit and income for priests is one of those matters, it would seem. When a legal matter confronts the Courts, they usually ascertain what Canon Law has to say on the matter and decide in that light. An article in the Jurist (Oct. 1957), highlights this. It was a question of a priest suing the Bishop for salary. The Ecclesiastical court had rendered a sentence in favor of the Bishop on the grounds that there was no contract of employment. The Court of Appeals decided the case in favor of the Bishop insomuch that the case had been tried according to canon law and stood adjudi-

cated according to its norms. The State asserts its right and this has never been denied by the Church: hence, we must concede that it would seem the State has the right to tax but that it should base its decision as to what is revenue on canonical jurisprudence. (cf., Conflict of Laws in Canon Law, Jurist 1957, by Rev. Kenneth R. OBrien, J.C.D.)

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Is it canonical for the priest who is chaplain to a community of nuns for religious services to be also their confessor deputed by the Bishop?

Actually there is nothing anti-canonical about this arrangement. Goyeneche however, remarks in his commentary that the Vicariate at Rome does not approve of this arrangement and that the Bishop of the diocese would be the only one to determine whether it violates prudence and discretion.

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Must a Pious Union of Women dedicated to Christian Education have a formal decree of erection in order to live officially within the orbit of the Church?

A decree of *formal* erection is not necessary for Pious Unions (c.708). In order to live within the Church officially this Union would have to obtain the *approval* of the Ordinary. This simple approval will not make it a moral person in the Church but will enable it to enjoy and to obtain spiritual favors, especially indulgences (c.708). Sometimes, it is thought more prudent to thus begin a group and then when it acquires a good number of members and relative stability, the decree of erection may be more securely granted.

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A certain pastor called upon a neighboring assistant priest to substitute for him for three weeks without previous arrangement with the Chancery. It was a gentlemen's agreement. In one and the same moment, he gave him delegaton for a marriage which was to come up within a week, and this by name; but he added "and you have jurisdiction for any marriages that may come in during my absence." The curate wondered if this was sufficient for a valid delegation?

The delegation for assisting at the one specific marriage was

validly given. But for any other marriage, the general delegation conferred on the substitute would be invalid. No general delegation can be given for marriages except to a vicarius cooperator and the substitute was not in this group. Cf c.1096 N.I.

An assistant priest in a parish took a marriage of one of his parishioners during the absence of his pastor, assuming that he did have delegation, general delegation as a priest of the parish. He thought that being named for a specific marriage was mere formality; that surely, as assistant he would be useless, were he not to have general delegation for any marriages within the parish. When the pastor returned, he was asked the status of the curate vis a vis to marriages. The reply astounded the assistant: the pastor really had never delegated him to universitatem causarum but presumed, took it for granted, that the curate held these powers from the Bishop. Quid? De facto, there is nothing in the diocesan faculties on this point.

Since the diocesan statutes are mute on this point, a serious doubt arises since delegation is supposed not only to be conferred explicitly but also must be accepted at least implicitly. In casu, the delegation was based on a mere presumption – there was no explicit bestowal there was no acceptance. It would be well to submit this doubt to the Chancery or to have the parties renew their consent. The doubt is serious and well founded in law.

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I know that to gain some Indulgences attached to the recitation of the Rosary, one must meditate. To which Indulgences does this rule apply?

The Dominican rosary requires the use of the rosary properly Indulgenced by a competent priest and the meditation of the mysteries. The Crosier and the Brigittine require the use of the rosary thus blessed, but not the meditation. The Apostolic Indulgences granted by the reigning Pontiff at the beginning of his pontificate are attached to the religious objects and to their actual ownership, but do not require the use of the object.

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Must we use for public reading of the Gospel at Mass a translation of the Vulgate and this exclusively? I am thinking of the excellent translations of the Scriptures made from the Greek version. May we use the latter?

For *private* reading and study, any approved version of the Bible in the vernacular may be used provided it has fulfilled the law on the censorship of books: *i.e.*, it would have to be published with the approval of the Holy See or under the Imprimatur of a bishop and with notes from learned and known Catholic scholars or from the Fathers of the Church.

For *public* reading in the Church to the people, the version must be made from the Vulgate—although to clarify the translation, the original text or a clearer version may be used. The Council of Trent declared the Vulgate version as the authentic one for the purpose of public reading, preaching and exposition.

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How can we explain the doubts in Faith of some of the Saints during their life here on earth, to say nothing of the doubts of many pious souls encountered so frequently in the daily exercise of the ministry?

This involves a serious problem in metaphysics. The proper mode of operation on the part of the intellect demands that it be moved by the *presence* of its object. Otherwise, the mind of man will hesitate between the sides of a contradiction,. It cannot be certain *in se* of its operations and conclusions in an absolute manner without this *presence* of the object. St. Thomas defended the position that this is true but in matters of Faith that certitude of the mind may be attained via the *will*: a movement of the will may determine the intellect; by reflection, meditation and deep thought full certitude will be brought *subjectively* to the believer, although *in se* the intellect will remain uneasy because it has been determined from without, by the will, and not in its normal mode, i.e., by the presence of the object. This explains how certitude in matters of Faith can be concomitant with temptations or thoughts contrary to Faith. Faith subjects the intellect to the will and the latter inclines it to God. The will in this case moves the individual to believe only when the truth, not evident in and of itself, has been proposed to the intellect on *testimony* and this testimony satisfies the mind of man even though the truth in itself is not totally evident to the intellect.

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What precisely is the role of the Faithful in the offering of the Mass?

In the Eucharistic Sacrifice the Whole Christ is immolated, i.e. Christ and His entire Church. He is the Principal Victim and the secondary one is the Faithful. The latter may and do offer Christ as Victim in union with, and by means of, the priest-minister since they cannot consecrate the Victim; that power of consecration is exclusively the possession of the priest. The Offertory, the Orate Fratres, the Preface, part of the Canon prove the participation — active participation — on the part of the laity. They offer Christ but do not immolate Him; they offer and immolate themselves. The priest offers Christ by immolating Him; the priest acts in virtue of the Sacrament of Orders; and the Faithful in virtue of a sacramental character

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What is the role of imperfect contrition in the justification of man? In a discussion we could not see exactly why it should suffice even with the aid of the Sacrament?

The Council of Trent brought the subject of imperfect contrition to the serious attention of theologians. It declared that imperfect contrition differed from perfect contrition in its motive which was the shame of sin or the fear of God in the heart of the penitent. It also taught that it could exist in the penitent independently of sanctifying grace, whilst it is, nevertheless, a gift from God and due to actual graces. Its role in the penitent is to *dispose* him for the reception of sanctifying grace, in and through the Sacrament. And of itself it cannot justify. To enable the soul to reach justification then, imperfect contrition must embrace the will of sinning no more, the desire for pardon and the reception of the Sacrament. (Cf. Denziger 898-915).

Theologians enlarge upon this doctrine in various ways: Duns Scotus maintained that when the penitent with attrition receives absolution, then sanctifying grace "*informs*" the attrition, makes it come alive to a maximum spiritually, and makes it then sufficient for the reconciliation of the soul with God, ex opere operato of the Sacrament.

pastoral Reflections

MORTIFICATION

Wait and see -- we will someday enter upon an era of great penance and striking mortification. It must come, even if belatedly, because the world has turned too far to ease, and comfort, and sinful pleasure. There must be a reckoning. Things will get so bad that only stringent measures will do to counteract the evil.

In the meantime, where do we priests stand? We too can succumb to the spirit of the world. While theoretically professing to follow a thorn-crowned Master, we can quite effectivey remove the barbs from our own way of life.

There is little of real sacrifice left among many modern non-Catholic people. They have invented doctrines to take the God-imposed difficulties out of life. They do what they want to do, and they justfy their whims.

Many Catholic lay people too will draw the line at anything really difficult. Some will support the Church only after all their needs and luxuries are supplied Some will defy God by mortal sin rather than bear children or put up with any other minimum of personal inconvenience. Some will abstain from meat on Friday if they can have some expensive and delicious seafood to take its place. But let the alternative be scrambled eggs or marcaroni and cheeze, and the law is too difficult to keep.

Where do we priests stand? We stand on uncertain ground if we do not take the lead in living lives of mortification, if we do not by example as well as by our preaching teach self-denial, penance, and mortification of the flesh and its desires.

We need many things in this modern world. Perhaps what is needed most is a spirit of sacrifice. It would solve most of our problems. For many problems arise precisely because of the self-will and selfishness of the people. In not knowing how to sacrifice, they create problems.

A CLEAN TABERNACLE

A travelling missionary came over to the rectory after saying Mass for the first time in that particular church. As he sat down to breakfast, he told the pastor, "You have a clean taber-

nacle."

Then he went on to tell how sometimes when he comes to a church to say Mass and opens the tabernacle he finds the tabernacle dirty and in poor condition.

We do not all have equal standards of cleanliness, but in this day and age we all know how to appreciate cleanliness. Today you find few priests of the old school who thought that dirt was in some way an index of holy poverty. Nowadays practically every priest you see is neatly dressed, cleanly shaved, clean of body and clothing.

Whatever might have been the excuses in the old days, we now know the use of water and soap, we can have garments cleaned at the cleaners. There is scarcely any reason for dirt except plain laziness.

Since practically all priests are clean about their person, you find it strange that there can be found some even today who are careless about the tabernacle.

Our faith in the Blessed Sacrament should dictate that we observe towards Christ in the Blessed Sacrament at least equal standards of cleanliness as we observe in regards to ourselves.

If the priest himself has no ability to renew the lining of the tabernacle, or finds it difficult to remove the Blessed Sacrament for someone else to do it, there is always Good Friday, when the open tabernacle just begs for attention. Many a pious lady or one of the sisters would consider it a great honor to be able to clean and beautify the interior of the tabernacle.

As for changing the corporal on the floor of the tabernacle, that can be done as often as necessary, with but a minimum of inconvenience.

But even if it required much trouble, it would be the correct thing to keep the tabernacle clean and in good order. No one but the priest has custody of the Holy Eucharist. No one but he can use the tabernacle key and open the tabernacle. When, then, the tabernacle is poorly kept, there is no one to blame but the priest in charge of it. He is neglecting one of his more important duties.

A clean tabernacle is not necessarily an index of a priest's faith and devotion. But a dirty tabernacle is quite certainly an index of his weak faith, his carelessness, his irreverence.

The missionary claimed he could tell what kind of priest he was dealing with when he opened the tabernacle. There

written on corporal and in the veils was the spiritual biography of the priest.

THE OFFICE

We do not have to like the Divine Office in order to obtain great spiritual profit from it for ourselves and for the Church, and, what is most important, to give praise to God.

Many priests, even with simplified rubics, find no particular unction in the Office. But they say it conscientiously day after day, taking it on faith that they are praising God and helping the Church. Yet with a bit of reflection they might make themselves like, even love, the Divine Office.

God is being constantly offended by sin. There is not a moment throughout the day or night when someone, somewhere, is not offending God by sin. It can be a consolation for us to know that likewise there is not a moment throughout the day or night when someone is not giving praise to God by reciting the Office.

When we take up our familiar morocco bound volume with the red under gold edges we are doing our part to strike a balance in God's creation. Some are dishonoring Him. We are among those who are honoring Him.

Just pause to consider the many known sins committed constantly throughout the world. Imagine, if you can, the countless secret sins that rise to heaven as a dark cloud of defiance. Then pause to consider that in God's providence you as a priest of Jesus Christ can do something to counterbalance all this sin. While others are offending God, you are praising Him. While others are tearing down human society, you are working to build it up.

It would be ideal if we priests could all love the Office, as some priests have grown to do. But even if we regard the Office only as a duty to be conscientiously performed, just because it is an obligation, still we can have some sort of personal consolation in knowing that we are on God's side, praising rather than reviling.

Perhaps we are trying too hard to understand the Office. Perhaps we would be better off if we just said it in a spirit of prayer, letting our sentiments of praise and love ascend to God. We really do not have to feel that we are getting something out of the Office. We know that we are. And that is an intellectual consolation, if not a sentimental one.

BOOK-REVIEW Selections

AN INTRODUCTION TO A CATHOLIC CATECHISM *edited by Hubert Fischer, with a preface by Josef A. Jungmann, S.J.*, 169 *pp., Herder Co.*

"An introduction to a Catholic Catechism," as the name implies, is the companion book to "A Catholic Catechism" — a translation of the German Catechism published and approved in 1955 by the Bishop's Conference of that country. The Introduction is indicative of a new and vibrant trend to "get away from the sterile transmission of bare theological knowledge and to offer instead the good news of the Kingdom of God."

This short but weighty work is prefaced by a noted Father Jungmann, S.J., of Innsbruck. As Fr. Jungmann observes, the book helps advise the teacher how best to select his material, how to enlarge upon it or shorten it, and how his methods can be adapted to prevailing conditions.

In our modern era, a time of frantic search for better pedagogical methods for the teaching of everything from astronomy to zoology, the appearance on the Catholic scene of a book for better teaching methods for religion teachers may be said to be most welcome, if however long overdue.

CATECHISM OF CATHOLIC SOCIAL TEACHING *by Amintore Fanfani. The Newman Press,* 196 *pp.*, $2.95.

Professor Fanfani, an internationally recognized authority concerning Catholic social teaching, in this new book handles such questions as: "Why has man the right to possess and to use worldly goods?" — What current errors exist with regard to the origin of authority in society? — What fallacies exist today with regard to marriage?

In keeping with his long and faithful service to the Italian Christian-Democratic Party, he has the docility and sagacity to quote the wise words of the modern popes on all of these questions. Characteristic of Fan-

fani's suave and diplomatic approach would be the following question, answer, and quotation from Leo XIII:

Q. Is there a form of government that is good for all states?

A. Human wisdom is free to select the form of government that is more in accord with the historical necessities of each individual people, provided that the rights of the human person, the common good, the origin and the use of power are properly preserved. Today, the democratic form seems to be such.

Leo XIII: "No one of the several forms of government is in itself condemned, insofar as none of them contains anything contrary to Catholic doctrine, and all of them are capable, if wisely and justly managed, of insuring the welfare of the state."

Immortale Dei, pg. 89.

". . . But in matters merely political, as for instance the best form of government, and this or that system of administration, a difference of opinion is lawful."

And finally, in the many questions and answers on Catholic social teaching the average person will find in the plain, brief formulae substantially what he is seeking; while the more learned who wish to consult the original sources can easily do so, because in all cases the names and the authorship of the original documents are indicated at the end of each quotation.

CHRISTIANITY AND COMMUNISM *by Henri Chambre. Hawthorn Books,* 125 *pp.*

A study of the Church's magisterium against the fundamental errors of Communism — ranging from Pius IX's *Syllabus* which listed it together with "Socialism secret societies, clerical liberal societies." It traces that same magisterium from Bolshevism's first beginnings, then past the period of Russia's aggrandizement, during which time the Church was prompt to expose "Marx's theory of dialectical and historic materialism (e.g. Divini Redemptoris — 1937); and finally coming down to the famous decree of the Holy Office (July 1st, 1949) which censured Communism to the hilt, pointing out clearly the fundamentally atheistic aspect of the system.

In his radio message of September 4th, 1949, to the Bochum Katholkentag, Pius XII again made it clear why the decree of the Holy Office of July of that same year was promulgated.

"When a line of demarcation

which no Catholic may cross was recently drawn between the Christian faith and atheistic Communism," he declared, "it was done with the sole purpose of raising a barrier against Marxist atheism and so of rescuing not only the working class but the whole of society."

It bolsters one's gratitude toward Holy Mother the Church to reflect on the historic fact that she was decrying Communism as an infringement upon religious freedom and human dignity and happiness at a time when the majority of "broad-minded" secularists saw in it merely another political party.

SCRIPTURE IN THE LITURGY *by Rev. Charles Burgard. Newman Press,* 164 *pp.,* $3.

In this profound but concise opus, Father Burgard has realized a wonderfully rewarding treatise on the liturgical cycle. Lest the vastness of the liturgical year preclude our seeing its unified pattern, the author has wisely telescoped the liturgy's entirety into the fewest words possible. This, however, he has so expertly done that, although the descriptive parts are at a minimum, the scriptural quotations are at a maximum.

Hence the busy pastor will find in this book a ready help in the preparation of the seemingly ever-present institution known as the Sunday sermon.

By admission of the author himself in the introduction, the book is brief. But it will no doubt serve as a window through which to look into the regal banquet hall of the liturgy. "Within the framework of the book's chapters, we have been compelled to limit ourselves to a few, very general, guiding points. But by reading in their entirety the texts of the psalms quoted, we shall experience our knowledge, now become something to be savoured, ascending in prayer truly Catholic, the prayer of Christ living in his Church."

THE KINGDOM OF HEAVEN IN PARABLES, *by Franz M. Moschner, B. Herder Book Co.,* $4.75

The best book for meditation is still the Bible, notwithstanding the plethora of spiritual volumes which have become as so many interlacing superhighways to sanctity. Too, objective observers agree that the most effective sermons are those whose truths are livened by

analogies familiar to the people, and experiences.

The author, then, has extracted from the meditative treasury of the Bible those rich narratives which Christ used to penetrate the hearts of His hearers, and which we know as parables. Probing into their enchanting depths, Father Moschner seeks to uncover that deep personal relationship with God which is the vocation of every Christian. His approach is one of blending, aligning these parables according to their point of view and not in the order in which they appear, hoping by this to coordinate them into one "visible intelligible whole."

In some cases he has worked out parables in detail so that only their inner coherence appears. In others he offers only enough suggestions to awaken the reader's reflective powers. "This," he writes, "is to be no mere reading, but an assimilation as well. What possible advantage is there in being taken up with the kingdom of heaven if we do not succeed in possessing it within ourselves more closely than before?"

THE MYSTERY OF MARY, *by M. Bernard, O.P., Herder,* 304 *pp.* $4.95

At first glance this seems a purely theological monograph on Mary's maternity, especially since the author follows a cold Thomistic path of scientific development. Contrarily however, his aim is to show Mary as the Mother of *men,* with all the beauty, richness and security for us that the title implies.

The doctrine of Mary's spiritual motherhood flowers as a consequence of her giving birth to Christ, the Head of the Mystical Body. Members of that Body, we necessarily share His Mother also. When He gave His Mother to St. John from the Cross, He placed a divine seal upon this maternity.

This is the doctrinal diadem which Father Bernard displays in three separate parts, starting with the origin of Mary's divine maternity, then to her earthly chronology, through the Annunciation, Nativity and finally her Heavenly fulfillment.

Throughout, the book is saved from being just another sentimental Marian panegyric, or an oppressively foot-noted research demonstration, by the author's well-balanced treatment and purpose. Using his wide theological background as a means rather than a showcase, he has conceived a spiritual campaign to win a more devoted constitu-

ency for the Mother of God and *men.* For, as he says ". . . we must strive to grasp in all its dimensions the true greatness of our Mother in God and in Christ. We should try to have as clear an understanding as possible of the immense maternal charity in which she envelops us all."

TECHNOLOGY AND CHRISTIAN CULURE, *edited by Robert Paul Mohn, The Catholic University Press,* 144 *pp.* $3.95

"Technology and Christian Culture" weighs the seeming dilemma of scientific progress versus human personality. Or to use words from the book's introduction:

"While the modern world pondered the lessons to be learned in the years that followed the defeat of Japan, the almost obscene image of a dog whirling about the earth in his Russian coffin suggested to already disconcerted man that once again he seemed compulsively about to pluck fruit from the forbidden tree of knowledge" . . . yet: "Jacques Maritain sagely observes that many critics of American technology, for instance, are guilty of confusing spirituality with an aristocratic contempt for any improvement in material life – especially the material life of others. He goes on to suggest that the much maligned gadget is not only readily purchased by its maligner, but that it does 'make material life less overwhelming, and emancipate the human being from the servitude of matter in the midst of the chores of everyday life.' "

Struggling with this intricate and intriguing paradox we have a host of noted professors, whose essays on the subject Mr. Mohan has edited: Rudolf Allers, Thomas Neill, John Wu, Dietrich Von Hildebrand, and Rev. Francis Connell. While disagreeing on such a fundamental premise as whether or not technology is basically a good thing, they *do* agree that man has the responsibility of controlling technology and thus remaining a "human person."

What this needed "correct control" entails is pointed out forcefully in the chapter on *Automation.* "The Holy Father (Pius XII) told Italian executives and businessmen, 'It is also foreseen that the age of automation will constantly reassert the pre-eminence of intellectual values among the productive class: knowledge, ingenuity, organization, foresight.'

"It seems certain that automa-

tion will increase the average employee's leisure time, a point which management, labor, students of the subject, and the Holy Father all emphasize. Whether the truth that an idle mind is the devil's workshop will prevail, or whether this leisure time will be used for the perfection of the person and the glory of God, depends on how it is employed. At any rate, automation will give us additional time for the work of Christian culture if we have the will and the spiritual 'know-how' to use it."

ALL LOST IN WONDER *by Walter J. Burghardt, S.J. Newman Press,* 220 *pp.,* $3.50

Walter J. Burghardt, S.J., who enjoys a well-earned reputation as a patristic scholar, has also won recognition as an outstanding Catholic preacher of our day. He is in constant demand as a speaker, and one of his talks has been reprinted in *Life* magazine among the "Best Easter Sermons" of the year. *All Lost in Wonder* is a collection of especially notable radio sermons delivered by Father Burghardt between 1951 and 1959. Their aim is to present, in intelligible and attractive language, the richness of Catholic theology and its significance for contemporary living.

The sermons reproduced here deal with a number of familiar themes: God and creation; sin and the Incarnation; the life of Christ and the life of the Christian; the Eucharist and the passion; the resurrection and the resurrectional life; our Blessed Lady; the so-called theological virtues (faith, hope, love); and eschatology, or "the last things." The stress throughout is on doctrine rather than morality, belief rather than conduct, thought rather than action.

Best Wishes For A

Blessed Christmas